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THE WAY TO SING.

The birds must know. Who wisely sings
  Will sing as they;
The common air has generous wings,
  Songs make their way,
No messenger to run before,
  Devising plan;
No mention of the place or hour
  To any man;
No waiting till some sound betrays
  A listening ear;
No different voice, no new delays,
  If steps draw near.

"What bird is that?" Its song is good.
  And eager eyes
Go peering through the dusky wood
  In glad surprise.
Then late at night, when by his fire
The traveler sits,
Watching the flames grow brighter, higher
  The sweet song flits
By snatches through his weary brain
  To help him rest,
When next he goes that road again,
  An empty nest
On leafless bough will make him sigh,
  "Ah me! Last spring
Just here I heard in passing by,
  That rare bird sing!"

But while he sighs, remembering
  How sweet the song,
The little bird on tireless wing,
  Is borne along
In other air, and other men,
  With weary feet,
On other roads, the simple strain
  Are finding sweet,
The birds must know. Who wisely sings
  Will sing as they;
The common air has generous wings,
  Songs make their way.

—HELEN HUNT JACKSON.

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THE OREGON VICTORY.

The more we study the outcome of the recent Local Option campaign in Oregon the greater the victory seems to be.

Seventy-five per cent of the area of the state has voted out the saloon, and this territory includes ninety per cent of the towns and cities.

In the thirteen counties that were carried for prohibition 237 saloons were put out of business, or will be by July 1st. Adding those voted out in different precincts in the other counties the number is increased to 270. This makes nearly 500 saloons voted out in Oregon since the present Local Option law went into effect, a little more than two years ago. The temperance forces won this year for the first time in the following named counties: Crook, Douglas,, Gilliam, Grant, Jackson, Josephine, Klamath, Malheur, Morrow, Polk, Umatilla, Union Wheeler. The counties carried by the temperance people by previous elections were: Benton, Curry, Lane, Linn, Lincoln, Sherman, Tillamook, Wallowa and Yamhill. The saloon element brought the resubmission of the question in all these counties except Benton and the temperance people won again in all except Lincoln, which was lost by only three votes, several precincts however in that county voting out the saloon.

In the counties in which the liquor element won as counties many precincts were carried by the temperance people—from four to sixteen in each county.

In Marion county, in which is situate the city of Salem, the capital of the state, the saloon was voted out of nine towns and from several precincts in which there are no towns.

Among the notable victories was the one in Wallowa county. Two years ago the temperance people won by only eighty majority. This year out of a total vote of less than 1,900 they had a majority of 415.

We congratulate the people of Oregon and the Rev. J. R. Knodell, who as superintendent of the Anti-Saloon League work in Oregon, led the forces to this great victory.

The victory for Local Option in Oregon is more noteworthy than some others elsewhere for the reason that the triumph has been achieved in a large number of towns and cities having several thousand inhabitants each—not merely in the smaller places.

Of course the liquor forces have commenced at once a most determined effort to defeat the will of the people as thus expressed at the ballot box. But several attempts to secure injunctions have failed already.

A man prominent in the liquor business in our own state of California betook himself to Portland the other day and brought some relief to the defeated forces in Oregon by the statement that California liquor interests were preparing to boycott Oregon barley and hops. According to newspaper report this Californian said: "We have a local option law in California, but it is not being worked over time in the interest of state prohibition. The town of Selma recently voted dry and the incident has resulted in action by the leading commercial organizations of the state, which have advised that further legislation be taken only after mature deliberation of the consequences."

For their further comfort a resolution adopted last week by the San Francisco Chamber of Commerce was quoted, which recommends:

"That the trade and commercial organizations in the state use their efforts to prevent the sacrifice of these products and the destruction of industries connected therewith, and take means to prevent hasty and unwise legislation by the people or authorities representing them, it being the opinion of the trustees that the best interests of the body politic will be subserved by an effective control of the liquor traffic under a system of adequate licensing and by the enforcement of the laws and regulations adopted to that end, and not by an adoption and an attempted enforcement of prohibition laws."

The products referred to in the foregoing paragraph were hops, barley and grapes.

So the fight is on, not only in Oregon but in California as well—and far more widely of course. In Oregon the plan of the liquor element and allied interests is to leave no stone unturned in an effort to make the people sorry for what they have done. In California the plan is to prevent if possible such action as has already been taken in Oregon.

Our San Francisco Chamber of Commerce sets forth in connection with its resolution and recommendation that the value of our hop crop in 1907 was $2,500,000, and that there are invested in this industry $6,500,000; that our barley crop amounted to $17,282,000, in 1907—the land so used being valued at $50,000,000; that there is invested in our grape industry about $100,000,000, and that with the additional acreage soon to come into bearing the value to the state will be not less than $25,000,000 per annum.

In Oregon these crop values are not so large. We notice that the hop crop brings to Oregon a revenue of $5,000,000 a year. As to the other crops concerned in the wine and beer industries we have no figures at hand.

But here is stated the problem; here outlined the battle. Men and women of heroic mold will be needed to fight it.

The article with the caption "Psychotherapy," in The Pacific this week, should have a wide reading. It might be well to hand it to your Christian Science friends.

Word has come from Yokahoma, from Dr. and Mrs. Adams of the First Congregational Church of San Francisco that they were getting on finely on their trip around the world, and enjoying it greatly.

The stanza of poetry just preceding the editorial notes this week, under the caption "The Pacific Coast in Brief," is one of three from a poem on "Western Land," appearing in the **Overland Monthly** for June, by Mr. Edwin L. Sabin. It will strike a responsive chord in many a heart.

THE PACIFIC COAST IN BRIEF.

"Oh, Western land, oh, Western land,
Where last the day's sun shines;
We love thy hills and foaming rills,
Thy leagues of stately pines.
We love thy long slopes reaching down
From fadeless crests of snow,
To meadow sod where blossoms nod
And waving grasses grow."

It is expected that the Japanese branch of the First Congregational Church of Los Angeles will have a pastor in the near future.

A collection amounting to $183 was taken recently in the First Congregational Church of Los Angeles for the local Japanese work.

The new library building of the University of California will cost $600,000. Contracts for construction to the amount of $325,000 have been let.

We will show America and the world what we have, by means of the Alaska-Yukon-Pacific Exposition!" That is what the promoters of the exposition say. By the "We" they mean the whole Pacific Northwest.

Only five members of the graduating class of ninety-nine in the Berkeley high school this year were born in Berkeley. A very large majority of Berkeley's forty thousand inhabitants have come to the city during recent years.

The First Baptist Church of Salt Lake City is erecting a new building, and while so doing is holding services in the Jewish temple. This is significant. It wouldn't occur if the world were back where it was a half a century ago.

Professor Wickson, dean of the College of Agriculture of the University of California, says in an article in the June **Sunset** concerning Luther Burbank and his environment that visitors are his greatest impediment. "It is physically impossible for him to see many of them. If any generous-minded person wishes to increase Burbank's comfort and capacity for work in his new environment let him help to secure for him a fair measure of solitude in it."

Said a Portland pastor in his pulpit the Sunday morning before the Oregon pioneers held their annual meeting in Portland: "I am glad that I am an American citizen, glad that I live in Oregon and glad that I live in a country which produced such a splendid band of men and women as the pioneers, who shall gather in our city this week to recount the past and to look into each other's faces once more. It was they who made possible this magnificent State of Oregon."

The **Sunset** Magazine offers $2,000 in prizes for fifteen short stories, from 3,000 to 8,000 words each. The stories to relate to the country west of the Mississippi. The first prize will be $500; the second $250; the third $200; the fourth and fifth $150 each. Five others of $100 each and five also of $50 each. Stories should reach the **Sunset** office in San Francisco not later than July 31. Doubtless some of the readers of The Pacific will enter the lists. We have readers able to win even the highest prize offered.

Mr. Charles R. Fisher, the secretary of the California State Sunday School Association, was united in marriage recently to Miss Etta Ridgway of Amboy, Indiana. This was a union of Congregationalist and Quaker. Soon after the close of the International Sunday-school convention, Mr. Fisher will return to California with his bride, and will continue the excellent work he has been doing for several years as secretary.

The people of the First Congregational Church of San Francisco are greatly pleased with the Rev. Robert A. MacFadden of Danvers, Massachusetts, as pulpit supply. Mr. MacFadden came for five Sundays. He is being urged to remain eight Sundays. The present writer attended services in the First Church last Sunday. The sermon was an inspiring one. None hear Mr. MacFadden without wishing to hear him again.

Rev. Dr. E. L. House, pastor of Westminster Congregational Church, Spokane, will address the ministers of San Francisco and vicinity at the regular regular meeting next Monday. Dr. House brought to the meeting last Monday an encouraging message as to the work in Washington and Oregon. Such has been the growth in his own church in Spokane that an enlargement of the building at an expense of $10,000 is being made.

In the Diocese of California, which includes the Protestant Episcopal churches of the state except those in the Diocese of Los Angeles, there are 97 clergymen and 16,674 communicants. The total receipts last year for parish expenses, missions, etc., were $286,983. The total value of church property is $1,155,585. There is on this property an indebtedness of $126,237. The diocese has invested funds to the amount of $117,866.

"Whatever we do, the ministers of San Francisco should support the graft prosecution," says the Rev. W. E. Meservey, who has been a preacher of the gospel in the city since 1873. "We need the thumbscrews put on the higher-ups. There is some virtue here, but there is also a terrible foe against civic righteousness." Mr. Meserve is pastor of the Free Baptist Church and is a brother of the Rev. Dr. I. C. Meserve, who is pastor of Plymouth Congregational Church.

Twenty-five Baptist churches in Southern California have pledged $37,778 for the Baptist college which is to be established at Redlands, and others are asked to bring the amount up to $100,000. The city of Redlands gives $100,000. Southern California will be well dotted soon with colleges. The Congregationalists have Pomona at Claremont, the Presbyterians, Occidental at Los Angeles, the Methodists, the University of Southern California at Los Angeles; the Friends have one at Whittier. At San Diego there is a State Normal, at Pasadena, the Throop Polytechnic Institute; and there are yet others which we cannot accurately name and locate.

The rapidly growing cities of our Pacific Northwest do not go ahead without some wrangling and snarling. For instance, this from the **Oregonian,** of Portland: "There are now on the way to Portland 231 carloads of machinery for the new Swift packing-house plant. Of course this machinery will be dumped off at Portland to lie around and rust until Swift & Co. get ready to move it up to the enormous plant which they 'might' build at Seattle. This, at least, is the inference tha. one would gain by reading some of the Seattle papers, which have not yet discoverved that big enterprises involving such an enormous investment as that of the Swift plant always locate at the most advantageous point."

The University of Washington sends forth a graduating class of 205 this year. The Seattle **Post-Intelligencer** says that the University of Washington will some time be among the most heavily endowed institutions of learning in this country. "It is difficult to forecast what will be the real value of tne ten-acre tract owned by the Univevrsity in this city—a tract now being covered by skyscrapers—when the lease expires and that splendid property, covered with great buildings, reverts to the University." The tract mentioned is that of the old site of the University, some time to be one of the most desirable business sections of the city—perhaps that already, and so of untold value a few decades in the future.

The Baptist Church of San Francisco has purchased a lot on the corner of Octavia and Waller streets, 137 feet square, and has available for building purposes at once $50,000 from the Baptist Relief Fund. This lot, near the geographical center of the city, they regard as one of the best sites for church work in the near future in San Francisco. The church had the first of this year a membership of 494, of which number only 246 were residing in the city. Forty were outside of the state and the whereabouts of one hundred were unknown. The church received 78 members last year.

A few weeks ago the parsonage of the Union Church at Hilo, Hawaii, was destroyed by fire, and the youngest child of the Rev. Curtis S. Shields, the pastor, lost its life. The parents were at a missionary meeting at the time, the house being in the care of a servant who was at work just outside. When the fire was discovered it was too late to reach the second floor of the dwelling where the little one was sleeping. Two other children were saved. When the body of the four-months-old babe was found, it lay in its crib as if asleep, death having come from suffocation; and the falling over it of a portion of the iron roof protecting its body from the flames and from burning.

During the last seven years the Methodist Episcopal churches in Seattle have increased from seven to twenty-three; the value of the church property from $76,300 to $319,800; the church membership from 1,592 to 4,600; the benevolent collections from $2,069 to $40,223; the pastors' salaries from $5,700 to $23,220. During the first quarter of the present conference year the First Methodist Church of Seattle received 175 new members, and the University Church 100. The Green Lake Church reports a revival with nearly 200 conversions and about 100 accessions to its membership. A new house of worship for the First Church will be finished ere long at a cost of $150,000.

The Los Angeles Times speaks of the new Y. W. C. A. Home on Hill street near Third in that city as one of the most complete and beautiful Y. W. C. A. homes in the world. "Every feature which could facilitate the carrying on of the work of the association has been incorporated and no expense was spared in the effort to bring the whole up to a high plane of perfection." The building has eight stories, and all but the top one are given to the work of the association. The opening exercises extend through this week. We congratulate the Y. W. C. A. of Los Angeles on the completion of this fine building. It means much for the young women of our Southern city; much through coming years for our coast civilization.

The Rev. W. T. Patchell, pastor of the Congregational Church at San Jose, will occupy the pulpit of the First Presbyterian Church of Pasadena during July. The new edifice of this Pasadena church, which cost, inclusive of the lot, $336,000, was dedicated recently free of debt. The church pays its pastor, the Rev. Dr. Malcom J. McLeod, a salary of $6,000. Until recently there was a debt on the church of $85,000. The pastor was called to Evanston, Illinois. When his people in Pasadena were endeavoring to persuade him to remain, he made as one of the conditions of remaining the removal of the indebtedness, and it was done forthwith. During the absence of Mr. Patchell from his work at San Jose our Congregational people there are to have the services of the Rev. C. C. Cragin—a man of many years of choice service in the ministry in California and elsewhere.

Preaching last Sunday on "Augustine—a Great Man of Faith," the Rev. Dr. William Horace Day of Los Angeles said: "Between Paul and Luther no other man effected our thinking as much as this, the greatest of Latin fathers, Augustine of Hippo. Because a man in the fourth century fought his sins to a finish, never surrendered to his doubts, and stuck to the quest for truth, we today may think more clearly and have a better chance to work out our salvation. When the British monk Pelagius began to present a gospel which left out the grace of God, Augustine rose as the champion of the message which Paul preached. The world today has at its heart the same need of One who can deliver. Many a brilliant thinker comes teaching that if a man is only wise enough he can save himself; that the apostolic good tidings are not needed in our time, but the experience and the thinking of Augustine have remained to help the doubting to be loyal to the theology that makes men free from sin."

Writing concerning Governor Chamberlain of Oregon, who has been chosen by the people of Oregon for the United States Senate, the New York Sun says: "Governor Chamberlain is said to have much of Clay's and Blaine's extraordinary gift of remembering names and faces, a gift of rather more use than any other to a politician in this world of vanity. Yet he is no mere 'mixer' and 'handshaker.' He is a man of cultivation, a sound lawyer. As governor he has introduced reform and order in the state institutions. His appointments have usually been excellent, we believe; and his not infrequent choice of Republicans for office has strengthened him among the friends of 'nonpartisanship,' a theory which has helped him a good deal in a Republican state and has, perhaps, humbugged, not to say buncoed, the Republican brethren there. On the whole, Governor Chamberlain seems a winning candidate in every sense." The probabilities are that Oregon will have a good representative in the senate in the person of Governor Chamberlain. He has been a resident of the state since 1876, and has been a member of the legislature, district attorney, attorney-general, and for the second time governor—made such by Republican votes. Republicans are not as much afraid of Democrats as they were some years ago. And why should they be? Like the religious bodies, the political parties are more nearly alike than they were a few decades ago.

The Chinese in Hawaii held a meeting a few weeks ago in Honolulu in which they asked of the United States Government a limited number of Chinese laborers for the important rice industry of the islands. **The Friend**, of Honolulu, says: "The two or three hundred Chinese present filled the Chinese United Societies hall to overflowing. They manifested great interest and enthusiasm, and yet

considered the question in a dignified and fair-minded spirit. There was not the slightest antagonism to America, but the most friendly spirit shown in all the discussions. The Chinese felt that they could trust Congress to treat them fairly when conditions were fully understood. When the facts are known certainly Hawaii's rice industry will not be left to go to ruin. Rev. E. W. Thwing made the first address. He was followed by the Chinese Consul, Mr. Tseng Hai, who made a splendid speech and told the Chinese that they should all work together for this important end. He promised to heartily co-operate with them." The following resolutions were passed unanimously and with much enthusiasm, the Chinese Consul promising also to send them to the Chinese ambassador at Washington: "(1) Resolved, That we, the Chinese of Hawaii, begin a campaign of information, to furnish the people of the United States with real facts as to the Chinese of Hawaii. (2) Resolved, That the important rice industry, begun and fostered by Chinese toil in these Islands, deserves consideration and support from the Congress of the United States; (3) Resolved, That we use every honest effort to secure a limited number of Chinese laborers, and their families, for the needful work in Hawaii, that they alone can do. (4) Resolved, That we believe the agricultural and commercial interests of Hawaii would be advanced by admitting the Chinese under wise restrictions as to numbers, and also with restrictions as to the use of opium." Editorially, **The Friend** goes far beyond this, and says concerning a local movement: "The local movement to agitate against Chinese exclusion is a very wise one. We shall soon have a considerable body of Chinese and Japanese citizens. Let them consolidate on the question of discriminating against Asiatics, form a Justice to Asia League, embrace all other Americans who think with them, carry their organization to the mainland and extend it slowly but steadily, using money and brains to enlarge their propaganda, bind together a body of voters pledged to down every candidate who will not vote to put Asiatics on the same basis with all other races and they will surely win. In America votes count. Votes are massed by agitation. Eternal justice is on the side of this movement. Therefore it must prevail. It will take time. It will cost work, but it is an entrancing campaign. Whenever a congressional delegation or a national legislator visits Hawaii, let this Justice to Asia League get in its fine work. God speed the undertaking!"

CHRONICLE AND COMMENT.

Northwestern University at Evanston, Illinois, has received a gift of $150,000 for a gymnasium.

The New York Post remarks: "If Ruef escapes prison, with 122 indictments hanging over him and public sentiment demanding his conviction, the last word will have been said about civic cowardice."

The American Book Sellers' Association has sold 500,000 copies of Mark Twain's books during the last four years. Of "Innocents Abroad"—a forty-year-old book—46,000 copies were sold. Of "Roughing It"—thirty-eight years old—40,334 copies. Of "Tom Sawyer," 41,000 copies.

Professor L. T. Townsend of Boston, formerly of the Boston University School of Theology, speaking on "The Jewish Race of Recent Times and Its Future," said that while the Jew of today is theoretically a deist, he is practically atheistic. The mass of the Jews in Boston he declared are atheists.

We find the following very suggestive note in the Christian Register: "A good deal of the talk we hear about the lack of interst in the church that is felt by workingmen is mere 'bluff.' Much of it does not represent the feeling of the workingmen at all, but only the attitude of those who assume to be their spokesmen."

Dr. Henry Van Dyke of Princeton University has been nominated by Harvard to give the American lectures before the University of Paris and other French universities next winter. His subject will be "The Spirit of America; Its Expression in Literature, Education and Social Effort." Dr. Van Dyke has been given a year's leave of absence by Princeton.

Chinese are planning to build a temple to Confucius in New York which will cost $100,000. United States Minister Wu Ting Fang said to his countrymen at a meeting for the promotion of the plan: "There should be no more factional fights among you. The sage Confucius, if his teachings are followed, will make the whole world one family and China like one person in nationality, Christians and all others dwelling together. Abolish your factions. Be sure to learn American ways and its language and associate with the American people when you can. A good way to learn American ways is to attend Sunday-school."

During the year 1907 postal orders to the number of 3,664,656 were sent from the United States to foreign. They called for $83,890,426. Nearly all of this went from persons who came to this country in recent years as immigrants. The largest amount to Italy, 459,795, representing $18,986,519. The largest number went to the United Kingdom, but they represented only $11,582,028. These were mostly for Ireland. The Swedes sent home $3,902,411; the Norwegians, $2,888,028. The Russian Jews $7,230,850; the Germans, $4,134,523; the Japanese $4,436,012; the Greeks, $2,099,843; the Hungarians, $8,755,356. We have no postal order exchange with China. Only recently were postoffices established in China.

The Supreme Court of the United States recently decided that the sale by a retail dealer of a copyrighted book below the price fixed by the publishers is not an infringement of copyright. The Bobbs-Merrill Company published a novel and stipulated in a printed notice that it should be sold for no less than one dollar per copy. The house of Macy sold the work for 89 cents, and suit was brought accordingly in the Circuit Court of the United States for the Southern District of New York, but the bill was dismissed. A like result followed when the case was appealed to the Circuit Court of Appeals, and the decision was in the same line. The suit was based on the theory that the right to dispose of a copyrighted work gives the owner the right to place restrictions on its sale. The Supreme Court did not reverse the decision of the lower courts.

Dr. L. D. Mason of Broklyn, vice-president of the American Society for the Study of Inebrity, said in an address in Chicago during the meeting of the American Medical Association: "I have a friend who is a victim of aquamania. He spends hours in a bathtub and drinks so much water that he has reduced the solids of his body and worked serious injury to himself. Many men and women drink too much water and are victims of that form of intoxication. We are

all creatures of habit and our best men and women are susceptible to habits. Thousands are victims of patent medicine drunkenness. One prominent temperance lecturer of my acquaintance drinks so much of this stuff that he is constantly under the influence of this drug or intoxicant. Most of these patent medicines are 75 per cent cheap whiskey. This really is a serious question for temperance societies. When they secure a pledge of abstinence from a man or woman they should also exact a pledge against the use of patent medicines. Tea and coffee drinkers also generally are intemperate. They keep themselves constantly under the influence of these stimulants, to the injury of their sight and other senses. Cigars are a narcotic, and men who pride themselves upon abstinence from liquor carry one in their mouths all day, or a pipe when they go to bed. Sanitariums are springing up everywhere, and there never is a paucity of patients."

PSYCHOTHERAPY.

The Emmanuel Church Curative Movement.

The Rev. Dr. McComb, who is associated with the Rev. Dr. Worcester in this work in Boston gave recently a series of lectures which were reported in an admirable manner in the Transcript, from which we arrange this account.

The first lecture at this summer school in the interests of this movement was a brief history of psychotherapy and a statement of its general principles. As to its history, Dr. McComb said that it was no new discovery, but pointed to the ancient union of the functions of priest and physcian, to Egypt and the temples of Aesculapius. He cited Dill's, "Roman Society" with its graphic description of the temples wherein the patient was caused to fall asleep and who believed a God had touched him. He pointed to Elijah and Isaiah, and to David with his soothing and healing harp. He told of Vespasian, who healed a blind man by touching his eyes with spittle. Thus psychotherapy and suggestion were shown to have been practised in very ancient times. Coming down to the Middle Ages, Francis of Assisi and Bernard of Clairvaux were named as among those to be ranked in the same order. The dominating role that suggestion plays in New Thought and in Christian Science was then touched upon. Mesmerism was, however, declared to be the origin of psychotherapy as we now understand it. Yet Mesmer was an ardent student of the mediaeval mystics and caught his inspiration from them. Mesmer's spectacular methods and startling vogue called forth that investigation and report in which Franklin credited his works to the effct wrought upon the imagination of his patients. The more modern exponents of psychotherapy were then considered, and among them Biard and Bernheim and Dr. Haek Tuke with is "illustrations of the influence of mind upon body." Dr. McComb also spoke of Dr. Quimby who is supposed to have furnished Mrs. Eddy with the greater part of her material, and of his therapeutic work.

The Emmanuel movement confines itself principally to the treatment of functional nervous disorders and does not undertake the treatment of organic disease. Dr. McComb accordingly gave an outline of some of these nervous disorders, among them neuraesthenia or nervous prostration, hysteria, hypochondria, psychosthenia—in which the element of morbid doubt is present, insomnia and drug addictions. He then asked: "Why should the Church take up these subjects?" giving the reasons for its so doing, under the following heads:

First—These functional disorders are associated with personality, which involves character, and the Church should deal with questions of character.

Second—The limitations of medical science.

Third—Unity should be established between the work of the clergy and the work of the medical profession.

The subject of Dr. McComb's second lecture was, the subconscious mind and suggestion. The old watchword was, no consciousness, no mind, and he cited Reid, who declared a person to be a monad not divisible into parts. This theory is now considered exploded and it is held that consciousness is only one manifestation of mind. Janet holds subconsciousness to be pathological in its nature, but Dr. McComb agrees with James, Meyers, Coriat and the others who consider the subconscious to be a normal and highly influential factor in personality. Subconsciousness is defined to be the dissociation of consciousness; in other words, as something split off from the conscious stream of thought or life. Frederick W. Meyers says that the idea of a threshold of consciousness is familiar and explains subliminal as all that takes place below the ordinary fiel l of consciousness. He believes that below the threshold or beyond the margin of the conscious life is a continuous subconscious life. He speaks of the subliminal self, that part of self which is commonly subliminal, as the larger self. But, Dr. McComb said, we are here concerned with the healing implications involved in subconsciousness. He holds that hypnotic suggestion has great power as acting upon the subconscious mind, and thus affecting the central nervous system. The subconscious mind is most amenable to suggestion. Suggestion may be administered, first, when a patient is in a subconcious state; this is called hypnotic suggestion.

Hypnotism he defines to be a state of mind allied to absent-mindedness, brought on by suggestion and involving loss of memory and heightened suggestibility. This hypnotic suggestion is however, limited in its sphere and not a universal panacea. Hysteria yields readily to it and a case was cited where hysterical stigmata had yielded to hypnotic suggestion. Chronic alcholism we may confidently expect can be cured by hypnotism and hypnotic suggestion where the patient is himself anxious for a cure. Dr. Bramwell writes that of seventy-six cases, sixty-four were either cured or much improved. Dr. McComb stated that the experience of the Emmanuel clinic with such cases confirmed this percentage. He holds hypnotic suggestion to be a distinctly valuable therapeutic agent. He detailed the methods of inducing the hypnotic state, quiet, fixed sensation, etc. In this hypnotic state the suggestion is made that the pain is gone or going, or that the patient will have a loathing for alcohol. One hospital physician in Germany has trained his attendants by hypnotic suggestion so that they were able to sleep through all ordinary noises, but awoke upon any attempt of the patient to get out of bed. The dangers from hypnotism were declared to have been much exaggerated and Dr. Bernheim was quoted as saying that no single instance had been proved of the commission of a crime by reason of hypnotic suggestion. A group of neurologists who have hypnotized probably 50,000 people, testify to the absence of injurious results.

A second division was made, namely, suggestion in the hypnoidal state, or state of abstraction. This is induced by the patient's listening to a continuous sound in a darkened room.

Then followed a description of the usual method practised at Emmanuel, viz: Waking Suggestion. In this connection Dr. McComb detailed the method pursued by him in the case of a patient he was requested to visit in Brooklyn, N. Y. This patient was suffering from nervous weakness, or neurasthenia. Dr. McComb had but one hour for his visit. While driving to the house with the physician he familiarized himself with the patient's history. Arriving he talked with her and encouraged her to tell of her

troubles. Then he explained to her the nature of her trouble and assured her she was curable. He asked her to relax herself physically and mentally. He then made short, definite suggestions—that she should have poise, and peace, inward power—that God was on the side of health and strength. These and similar suggestions he repeated again and again, and then asked the patient to repeat them to herself. This she did.He then wrote down the suggestions that she might go on with the auto-suggestion. Dubois he referred to as perhaps the greatest authority on waking suggestion. So make your suggestions, said Dr. McComb, that they will become powerful auto-suggestions. The Yoggis, or holy men of India, induced a self-hypnotism. Auto-suggestions are best made in a dreamy, revery-like, or somnolent state. They should be good, constructive ideas which will drive out or neutralize bad sugegstions. Auto-sugegstion should be regular and constant. It is especially valuable in ree-educating the will, the thought and the emotions, and in removing inhibitions caused by fear or nervousness.

In answer to questions Dr. McComb mentioned the case of a man who came to the Emmanuel clinic last December, who had drank for forty years and had not drunk since. The patient had stated that the difference between this and his previous efforts at reform was that heretofore he had abstained for certain periods only with a struggle, but that now he had no desire for drink. In response to a question as to where valuable suggestions could be found Dr. McComb said that Henry Wood's book furnished ideal suggestions, if the reader would be careful not to accept his philosophy. Dr. McComb also told of a little girl who, through extreme nervous dread was unable to recite her lessons or pass her examinations. By a process of suggestion this difficulty was entirely removed.

The third lecture was devoted to other curative agencies than suggestion. Among these were explanation, and encouragement. You must get to know the patient, his personal family history. You must, by hook or crook, gain the confidence of your patient. Then follows explanation. The patient wants to know what the real trouble is. Dubois says: "I do not hesitate to give a litle course in nervous pathology or psychology." Then the pateint must be persuaded to summon his will-power, and must be given counter-suggestions to meet the bad ones. Tact, insight and delicacy must be used by the operator.

Charcot calls hysteria a moral disease. All nervous diseases are, in a manner, moral diseases, involving loss of will, etc. Here comes in the power of a strong personality over a weak one, or over a strong personality that has fallen from its throne.

Another method of treatment is what is called psycho-analysis—the laying bare the episodes which have brought about the dissociation. There may be such a concealing of an emotion and of its cause that there will ensue what is called strangulated emotion. Experimental abstraction is sometimes employed; the patient is made to listen to a very constant sound in a darkened room. Obsessions of fear are frequently caused through an association of ideas which once detected by the operator may lead to a successful reasoning of the patient out of his fear. Interesting cases of this sort were cited with details.

Rest and Work were then considered as curative agencies.. The growing emphasis is on work. Work restores the sense of social life, brings the patient into contact with others who are working. The work must express the man's best qualities. It must impart a sense of success. He must feel that he is really accomplishing something worth while. The concentration of attention is a valuable factor, and the use of the feet and hands is an outlet for nerve energy. In Berlin there is a clinic where everyone works no matter how sick. Through work the currents of healthy life take hold again.

Psychical Re-Education is still another curative agency. Constant suggestions affect the plastic nervous system. Particular groups of thoughts can be trained until they dominate the mind. Thereby dominant groups of undesirable thought can be driven out.

Motor-Re-education is another phase of the subject. Locomotor ataxia can be immensely relieved. It was further pointed out that a patient may learn consciously movements that, before disease, had been unconscious, and that may again become unconscious.

In cases of mental worry and unrest the problem is how to find a healthy outlet for nervous energy going to waste. Tell the patient not only not to worry but to work, and point out the work. In case of pathological doubt the patient must be shown that it is better to make a wrong decision than to allow the mind to become disordered by panicky indecision. Tell him it is better to break a bone than to lose his mind, better to make mistakes than to break down and have to go to an institution.

In cases of insomnia, auto-suggestion may be used, the patient saying over, many times a day, "I will sleep."

The attention and the will may be educated. Deep breathing, clay modelling, the cold bath, the study of a foreign language, were referred to as helpful agencies. Activity, in other words, is needed; an activity in which the sufferer can express his best qualities.

Another division is the Re-education of Emotion. No tonic is so uplifting as joy, which sets into action every constructive faculty of the body. Love, joy and peace are the essentials. When a good emotion is stirred it must be translated into action. The feeling of pity should be followed by altruistic or charitable acts. Emotions can be cultivated by adopting the corresponding attitude. Whistling, to keep up one's courage, is, as Professors James says, no mere figure of speech. We should go through the outward attitudes of those emotions which we prefer to cultivate.

Moral and religious re-education was next considered, and it was pointed out that by this means the nervous system may be indirectly influenced and constrained.

The most interesting lecture in Dr. McComb's valuable series was upon the influence of religion on mental and physical health. Religion is, he said, not the posession of the few, but of the many. It is not imported, but sinks its roots deep into the soil. Religion has been likened to a pillar of fire, advancing before and leading man on. It is at once intellectual, emotional and volitional. By it we seek to bring ourselves into harmonious relations with the Supreme This is a quality that belongs to a normally developed nature. By closing this avenue of harmonious relation with the Supreme, man does himself a positive injury. There is a solidarity of brain and mind. Of the reaction of the body upon the spirit we know fearfully much; of the influence of the spirit over the flesh we know something. The spirit can be made regnant over the body. Professor James has pointed out the importance of the recognition of the influence of religion upon the bodily condition. The Emmanuel Movement stands for the union of modern psychology, modern medicine and New Testament Christianity. Psychical states are important influences upon health. Health and holiness are words having the same root. A broken nervous system and vitiated blood are likely to bring a vision of the devil rather than a vision of God. Consciousness of God is essential to our normal life and health. If the place that should be filled by this consciousness of God is vacant,

it will be filled by all sorts of fears and obsessions. Even Dubois says that, for safety, a man must have a religion—or at least a philosophy. The chance of recovering is greater in nervous cases wher there is a religious faith. Such a faith leads to harmony and peace. Tell me what a man's nervous system is and will tell you what the man is. Nervous diseases are disease of character. Faith as a psychological attitude, or mental process, has healing power. Faith enters into all modern psychotherapy. Faith is as necessary in psychological clinic as at Lourdes. The processes of the body are controlled by the great nervous centre. All the vital chemistries of the body are carried on by the sympathetic nervous system. Fear and obsessions disorganize this normal and healthy action. Faith enables these actions to be carried on quietly and harmoniously. Even superstitious faith may work physical good. Trust in God soothes the wild emotions, removes dissociation, and restores jarred and jangled nerves to harmony. Hope shines out once more. Buddhism, with its Nirvana, deals with negation. Christianity seeks for not less, but a more abudant life. Prayer establishes harmonious relations with the Supreme. Hyslop, of the Bethlehem Royal Hospital at London, gives the first therapeutic value to simple prayer. Prayer opens the nature to the mightiest influences. It is the inter-communion of man and God. What if prayer itself be a law of the universe. All admit the influence of prayer on character, but all do not recognize that prayer, in affecting character, affects the nervous system and the whole organism. We have been taught to ask for whatever we desire. Enthusiastic desire leads to a sense of well-being and to character. Forces of order and strength come to the rescue,

The faculty by which we hold communion with God is implicated with some nervous sufferers. A clergyman recently came to me, said Dr. McComb, who was about to resign his charge. He had come to feel a sense of the unreality of prayer. It was a case of neurasthenia, and I told him he would be doing a grievous wrong to give up his work. With certain nervous invalids there may be a tension even in the act of prayer. Such a patient should be taught to exercise passive prayer; he should learn relaxation. There must be a surrender, a passivity, so that spiritual force may enter in and take possession. This involves the element of mysticism which must be restored in the work of the Church. In such cases there should be a kind of religious retraining. The men of the Roman Catholic Church, with no special psychological training, have been born psychologists. Fenelon's letters are a remarkable example in point. With nervous sufferers God is sometimes regarded as a hard taskmaster, and the soul is lost in the wanderings of its morbid feelings.

Modern psychology says that here is a tendency in nature to help and repair. The physician cures by evoking and strengthening this vital power. One physician said: "We amuse our patients and nature helps them." The patient must be taught not only that God is his Father, but that all men are his brothers. This takes the neurasthenic beyond himself. He no more spins on his own axis; is no more self-centered. The hypochondriac centres his imagination on his viscera. Unselfish religious work, devotion to others, is a great help in such cases.. The patient finds his larger self. Even Dubois acknowledges the therapeutic value of religion, while Weir Mitchell and our own Dr. Putnam have emphasized the importance of the idealistic and religious ideas in the cure of nervous troubles. Failure to recognize this has been the weakness of modern psychotherapy. Natural science does not necessarily lead to broad views of ethics or of life. The scientifically trained theologian has an advantage over the scientifically trained doctor Theology emphasizes free-will and looks at the freedom of the individual. It considers him as capable of reconstructing his life on a new mental and moral basis These influences are healing and uplifting influences. The patient can be directed to God and to his forgiveness; can be taught to break with his past, to make a "stepping stone of his dead self." He must catch the idea of spiritual existence as a dying in order to live, as a finding of the larger self, as the finding of self in the family and in society.

Every prayer is a suggestion, although every suggestion is not a prayer. Dr. McComb stated that business men who had become nervous invalids had confided to him that the root of all their misery was that they had deliberately ignored religion and prayer. Prayer is the direct turning of the mind to God—in whom we are.

In answer to questions from members of the school Dr. McComb went on to say that this movement is going to restore the pastoral relation in a new way. The minister will not be asked so much to teas as to sickrooms. He will not be called in simply to bury men after the doctor is through with them. He will come into the sick room to bring hope and strength and help. Suppose every minister was clothed with therapeutic power as well as with prophetic power. Perhaps the one is as possible as the other. For successful therapeutic work of course the minister must have a certain aptitude to start with. He must have sympathy, tact, and intuition. Christ has a message not only to normal but to abnormal humanity.

Dr. McComb stated that physicians were constantly writing to him inquiring about the best books on the subject of psychotherapy. A clergyman stated from the floor that in his home town he had lent Dubois's book to a physician who thereafter was heartily willing to co-operate with him. Certain difficulties and dangers that the clergyman may meet with in the sickroom were also pointed out by members from the floor. One gave an instance of being called to see a lady where the physician had diagnosed consumption and stated that the patient could only live a short time. The natural impulse of the clergyman was to acquaint the patient with this fact and to administer spiritual preparation for the change. He was, however, restrained from doing this and it proved that the physicians were mistaken in their diagnosis, and the patient is now living and well. The speaker thought that had he followed his impulse and given her a hopeless view of her case she would probably not now be living.

THE FLEET AND PEACE.

By S. M. Freeland.

There sat one day a judge in a United States court, smiling as he listened to pleadings in an important "strike" case. In his court room were many angry men, some threatening that the judge should not leave the court house alive if he decided against them. When he made his decision he did not smile, and he brought his fist down with vigor upon his desk with the added remark: "I wish you to go from this room with the assurance that if there is strength enough in the United States army to make this railroad move, it shall move." And it did move. That judge is now Secretary of War, and probably will be President of the United States and commander-in-chief of the army. Will he make war?

Whilst the navy has been showing itself in the Pacific ocean in fighting trim, the Secretary of State has been negotiating treaties with other nations providing for the settlement of national "strikes" by appeal to an international court at the Hague. When the opinion of that court shall

be rendered, where will be found the strength of arm behind the fist which is to make the thing **"move?"**

When and where it will be safe to leave doors unlocked and windows open, you will need no courts and no police.

When and where courts are needed, and where big things are to be done by the courts, big policemen are needed.

Let the right arm of the nation be strong, and when the courts of the nation cry "Peace!" peace can be enforced by fighting if need be. Give us a large navy!

HENRY MARTYN AND MISSIONS IN INDIA.
(Christian Endeavor Topic for June 28th.)
Albert W. Palmer.

Literature: See "Men of Might in India Missions" by Helen Holcomb, Chapter IV; "Henry Martyn, Saint and Scholar," by Geo. Smith; and article, "Henry Martyn," in the Missionary Herald for June.

Mr. Foss in his poem, "The House by the Side of the Road," has given us this line:

"There are pioneer souls that blaze their paths
Where highways never ran;"

and it is a good characterization of this intense and energetic life of Henry Martyn. He lived only thirty-two years, but they were years filled with action. He belongs to class of men like Raphael and Keats and Arnold Toynbee, who seem to make up for the shortness of their lives by a certain high quality or tireless energy. He is another of the world's long list of invalids from St. Paul to Robert Louis Stevenson who, in spite of physical limitations, have fought a good fight and kept the faith.

Henry Martyn was born in a mining town in Cornwall in 1781, educated in the Grammar School at Truro and at St. John's College, Cambridge, where he graduated with high honors, being Senior Wrangler and winning first prize for a Latin essay. The death of his father in 1800 turned his thoughts toward religion; he came in contact with the newly organized Church Missionary Society, and with characteristic impetuosity decided to go to India as a missionary.

Missionaries were not popular with the East India Company in those days, so he found it more practicable to go to India as a military chaplain. After a voyage of nine months he reached India and had for his first residence a deserted pagoda at Serampore. He was soon stationed at Dinapore, where he remained two years, and then for two years more at Cawnpore. At both these stations he acted as chaplain to the English residents, and at both places he secured the erection of substantial church buildings.

But, in addition to his official work as a chaplain, he was constantly reaching out to help the native population. To this end he mastered Hindustani, Sanscrit and Arabic, and eventually published a Hindustani New Testament and Prayer Book, and also a Persian New Testament. All this, together with teaching and preaching to the natives, was in addition to his regular work. No wonder he wrote home, "I fag as hard here as ever we did for our degrees at Cambridge. The heat is terrible, often at 98 degrees, and the nights are insufferable." Add to this his loneliness and we gain some insight into this man's heroic devotion to the work of foreign missions. "I stand alone," he writes, "not one voice is heard saying, 'I wish you success in the name of the Lord."

More congenial companionship came with his transfer to Cawnpore, but his strength was fast breaking before the inroads of tuberculosis, and it was decided he must have a change. Very characteristic was his determination to get this change by going on a trip through Persia that he might bring his Persian translation of the New Testament into closer accord with the language of the common people.

Upheld by wonderful will power he endured the hardships of Persian travel, revised his translation, and then started overland for Constantinople and home. He reached home, but never Constantinople, for he died in Tocat, in Armenia, October 16, 1812, at the age of thirty-one. Our own American Board now has a station at Tocat, and its cemetery contains the grave of Henry Martyn. Over it is a monument erected by the East India Company. At Cambridge Henry Martyn Memorial Hall, similar to Phillips Brooks House at Harvard or Stiles Hall at California, keeps his name in memory in his own university.

Henry Martyn is a striking illustration of two qualities common in foreign missionaries of which people who regard missionaries as "weak" or "soft" seem to be in ignorance. The first of these qualities is high ability. Henry was no third-class man, but was the best scholar in his college. He mastered three immensely difficult languages, and did a vast amount of translation in addition to his regular work. The second quality is dauntless courage. Though handicapped with disease he shows no fear and never whines. On landing in India he writes, "Now let me burn out for God;" and that was just what he did.

NOTES AND PERSONALS.

President McLean of Pacific Theological Seminary is expected home from his Eastern trip today.

The Rev. H. E. Jewett, the assistant superintendent of the California Home Missionary Society, has gone to his ranch at Vacaville for the summer.

Professor Nash of Pacific Theological Seminary, expects to leave Montreal Friday of this week for Glasgow, Scotland, accompanied by his wife and daughter.

Superintendent Burke of the Anti-Saloon League gave an able and illuminating address at the Monday meeting of the ministers of San Francisco and vicinity.

The Rev. Joseph Rowell was given a hearty welcome at the meeting of the ministers of San Francisco and vicinity last Monday, having returned safely from his visit to the Holy Land.

A friend writes us from Boston that the Rev. C. R. Brown preached one Sunday in Harvard church, Brookline, Massachusetts, before his departure for London, and of course made the people regret his declination of their call a few months ago.

The Rev. W. T. Patchell of San Jose gives the address to the graduating class of the high school at Campbell on Thursday of this week, and in the evening of the same day lectures on "The Grand Canyon of the Colorado," in the Congregational Church at Sunol.

RACE TRACK GAMBLING DOOMED IN NEW YORK.

At the imminent risk of his life Senator Foelker of Brooklyn, New York, attended the session of the legislature at Albany, on Thursday of last week and cast the decisive vote for the enactment of a measure which sounds the death knell of race track gambling in New York. The senator was recovering slowly from an operation for appendicitis; his physicians advised against his going to Albany, but he insisted on doing his duty. No sooner was it done and the vote ascertained to be 26 for to 25 against than he suffered a collapse.

Governor Hughes wrote him at once: "I desire to express my appreciation of your heroic action in coming to the senate this morning. Your courageous performance of duty at so grave a risk deserves highest praise and will long be pointed to as a fine illustration of fidelity and patriotic devotion to the interests of the state."

An Albany correspondent says that as Senator Foelker came into the senate chamber escorted by his phyhsician and others he looked like a man half dead, and that his head drooped as he shuffled along supported by the hands of attendants under his arms. After his arrival an attempt was made to prolong the debate and it is certain that if it had been prolonged a few minutes the sick senator would have suffered a complete collapse and his vote would have been lost.

The passage of this bill means an immense loss to race-track interests, affecting property in the state valued at $100,000. But it relates also to interests much wider. It was stated in Lexington, Kentucky, the day after the passage of the bill that it would practically kill the horse industry in the blue grass region, that the loss to horsemen in the vicinity of Lexington this year alone would be at least $1,500,000.

PARADISE EDUCATIONAL CONFERENCE.

The time is approaching for the Congregational Educational Conference at Paradise. The program of this gathering has been given already in the columns of The Pacific and its readers know of the splendid list of speakers, including President Jordan, who will address the Conference July 2nd, 3rd, 4th and 5th. On June 20th the one and one-third rate on the Southern Pacific and Northern Electric goes into effect, good going until July 4th, and returning until August 1st. Get Receipt Certificate from ticket agent at place of purchase. The attractions and accommodations at Paradise make it just the place for a vacation entirely apart from the Conference.

A Congregational Test.

During the last year California Congregationalists have taken a step forward. They have declared themselves in favor of greater co-operation, more loyal and united action in support of the interests of the denomination and of the kingdom. The Paradise Conference will test the churches at this very point. We have repeatedly endorsed the Paradise Institute. We have sanctioned the work of President Compton. At the March meeting in Berkeley strong resolutions were adopted approving the enterprise, and especially President Compton. A number of ringing speeches were made expressing the sentiment of all that the institution should be aided in every way possible. President Compton has explicitly stated that the Summer Conference will help more than anything else at the present time. It remains to be seen whether the Congregationalists of this part of the state will make good their declaration of principles by attending the Conference and inducing others to attend.

Big Meadows Trip.

Many of those who will attend the Paradise Conference will want to make the trip to Big Meadows, including, perhaps, the ascent of Lassen Peak. Ex-Senator A. P. Williams, who has for the past five years visited the Meadows, says that for real enjoyment there is no place in the state to equal it. The altitude is 4,400 feet. The climate is superb. All of the streams are full of trout, and the resorts are exceptionally good. Lassen Peak, 10,460 feet in height, is one of the grand mountains of the state. To reach these places from Paradise is an easy day's journey by rail and stage, or by wagon. Leave Sterling, 15 miles from Paradise, on arrival of morning train, 9:30 a. m. Arrive Big Meadows 4:30 p. m. This includes stop for dinner. Those who know this locality speak in most enthusiastic terms of the trip and attendants at the Conference who wish to make it will have an especially good opportunity to do so.

J. H. K.

Among the Churches.

CALIFORNIA.

San Jacinto.—Rev. A. L. Knudson will supply the churches at San Jacinto and Little Lake during the months of July and August.

Monrovia.—The Rev. A. S. Johnson has had the church edifice at Monrovia renovated, the congregation greatly increased, and now having the grounds about the church graded and planted to shrubbery, which, when done will be open to the public.

Pasadena, First.—On June 7th seven persons were received into membership, two on confession, one of whom was a Japanese. A new feature of the service is the antiphonal singing, part of the large choir being stationed at the rear of the gallery, behind the c ongregation, this giving a most pleasing effect to the music.

Barstow—. The young people of Barstow are full of zeal. They are now casting about for a Sunday-school library, and with but limited amount of money with which to buy, should some one reading these lines know of a Sunday-school that wants to dispose of their books for part cash, so that they can get new ones, and will write to C. S. Billings, 971 West 6th St., Los Angeles, they will confer a favor to this deserving Sunday-school and at the same time help themselves.

Pasadena, Lake Avenue.—Like the changing seasons, so one pastor follows another. Rev. S. C. Emerson resigned at Lake Avenue for a San Diego pastorate, and Rev. James H. Lash of Rialto has received a call from Lake Avenue, which it is expected that he will accept. Mr. Lash is a graduate of Hillsdale College, Michigan, and of Union Seminary, New York. He is what the churches seek now—young and full of life, and has in his wife one of the best of church workers.

Colegrove.—At the last communion service three were ceived into church membership by letter and two by confession. This prosperous church is intending to assume self-support in July. They have a fine choir just newly organized, which is to give a concert in the near future. Eighty scholars are enrolled in the Sabbath-school, which is also well equipped with a good corps of teachers. Rev. A. E. Kidder has every reason to rejoice for the prosperity attending the past year's work.

Campbell.—In addition to the Children's Day exercises, our church observed National Flag Day, two beautiful army flags being part of the church decorations. After the other exercises, one of the soldiers spoke on What Our Flag Means to the Old Soldiers;" another gave a brief history of

the flag; then led by a detail from the G. A. R. the entire audience arose and joined in saluting the flag. Last Sunday night the pastor, Geo. E. Atkinson, delivered the baccalaureate address to the graduating class for high school.

Long Beach, Plymouth.—How to get a new flag for Children's Day was settled by the ladies of Plymouth Church by buying the material and making it themselves. When just about finished a young man gave his check for the needed amount, greatly to the surprise and joy of the ladies. The flag will be dedicated at the Children's Day exercises, and a great day of strength and blessing is expected. The Plymouth Guards will be out in force. The choir has had a new platform made for them, so that now they may the better rise and sing. The pastor, Rev. Chester P. Dorland, will preach on "The Conflict of Religious Ideas" in the morning, and in the evening on the subject, "How We Got Our Bible."

Heber, Imperial Valley.—The ladies of this church are not very large when it comes to numbers, but they count just the same. A Thimble Club has been organized with five members. In six weeks' time the club has raised $55 to assist in church finances. This church has to battle against all kinds of difficulties which are too numerous to mention. We are now without a church home—not even a tent. The people could provide something for themselves but they are saving their money for the proposed college. The sacrifices are unseen by the outside world, but they are tremendous. The people who lay the foundation stones are the ones who take the knocks, which are generally unappreciated by those who rear the superstructure.

Guerneville.—Our church interest is on the increase. The church attendance at both morning and evening services is on the increase, owing partly to summer campers. Last Sabbath morning among our worshipful visitors were the Rev. Ben F. Sargent and Professor and Mrs. Keep of Mills College. Last Sunday evening the church was full with eager faces of many parents and friends who watched with warm interest the rendering of a beautiful Children's Day program by a fine group of boys and girls. The earnest and orderly rendering of the program, which consisted of a cantata, "The Beautiful City," was quite impressive and spoke loudly of Mrs. Chakurian's many hours with the children. The exercises closed with a few remarks by the pastor on the importance of the religious training of the youth, which, he said, must begin at home and be carried on in the church. The collection for S. S. & P. Society was $5.

WASHINGTON.

Seattle, Prospect.—The Prospect Congregational Church has been organized with 45 charter members. Rev. R. S. Osgood is pastor. Many of the members of the new organization came from Pilgrim Church, of which it was at first a branch or mission.

Seattle, Queen Anne.—The Rev. Dr. Sidney Strong preached his first sermon as pastor of this church to a congregation of 300, and welcomed 17 new members into fellowship. There is a population of 10,000 on Queen Anne hill and only a few churches. There is a good field here for energetic work.

Lewiston, Idaho.—Work at Pilgrim is growing steadily. New members coming in nearly every month. The Sunday-school, including all the departments has reached an enrollment of two hundred and seventy-five. No new methods or patent arrangements, simply good, hard work with the little cross and crown system, mixed with common sense methods.

Seattle, Japanese.—Last year a Japanese Congregational Church was organized with about 20 members. The Rev. J. Inonye is pastor, and he has been very successful. The regular Sunday evening congregations average about an hundred. The church is meeting now in a rented hall on South Eighth avenue, but hopes to be able to erect a building of its own by another year.

Seattle, West.—The Rev. E. T. Dunston recently of Australia has entered on the work in West Seattle with enthusiasm. Mr. Dunston came to this country on a lecture tour, and while in Washington was called to this church. After going on East and finding no part of the country that compared with Puget Sound, and seeing here a fine opportunity for service he accepted the call and sending for his family has entered on the work.

Seattle, Ministers' Meeting.—The fornightly meeting of the Congregational ministers held June 8th, was a very cheerful occasion for the preceding week had been a great time for the denomination. The Kirkwood church had been recognized, Prospect church organized, Drs. Strong and Dunston had commenced their ministry among us. All our churches are now supplied, except Kirkwood, which will secure the services of some one who can give his full time to the work. Events have shaped our future for us and plans are developing which will strengthen the churches already started and will provide funds for the future location of churches in strategic points. Much of the progress of Congregationalism in Seattle is due to foresight and wise planning and we are now in a position to plan on a larger scale and expect to accomplish greater things.

Glenwood.—A town is just coming into prominence here as a result of the opening of the North Bank railroad. The Sunday School Society had established a school here, Dr. Greene and Mr. Dick nurtured it and finally under the helpful guidance of Mr. Hershner, in whose district it is, a church developed and was recognized May 25th, with bright hopes. A building will be erected as soon as the busyiest of the summer is over. This church is in the midst of a rich valley, which is already breaking up into small tracts and will probably be a great fruit country, the equal of Hood River. Now trains are ferried across the Columbia, but when the bridge is completed trains will run into Portland in thirty minutes. Mr. Dick remained over Sunday to preach. The school house in which the services were held was filled both morning and evening, these being the largest congregations ever gathered here. On June 4th a committee was appointed to solicit subscriptions for the building. About $700 were promised within four days and many who are expected to give liberally have not yet been approached.

Seattle Kirkwood.—About eight years ago a Sunday-school was established near the south shore of Green Lake, which grew into a non-sectarian church. After five years of independent existence, usually served by Congregational ministers and using Congregational supplies in the Sunday-school, the membership decided unanimously to enter our fold. A council was called, which after a very scrutiny of the prospects voted to recognize the new church. The north end of Green Lake is rapidly becoming one of the most thickly settled parts and most desirable residential sections

of the city and it was believed that there was room for this church, though it is at present rather near other churches of our order. About thirty members are already affiliated with the movement and it is confidently expected that at least as many more will unite within a very short time. The sermon preached by Dr. Van Horn, greetings were extended by the superintendents of the Home Missionary, Sunday School and Church Extension Societies, also by Revs. Wm. C. Kantner and C. F. Clarke for the "Neighbor Churches." Mr. Mason offered the prayer of recognition and Mr. Frost gave the right hand of fellowship. The council recommended that the new church and the Green Lake church appoint committees to consider the union of the two upon some site between the present buildings. Comprehensive plans for organizing other churches in the north end of Seattle are being considered, as the future of the great region above Lake Union seems assured. This will probably be one of the four or five great residential centers of the city and we are building for the future. Wherever the crowing of manufactures and commerce may scatter the members of the older churches they will find a Congregational church to welcome them if they prefer not to make the trip down town. Rev. D. W. Cram has been preaching Sundays and leading the prayer-meetings Thursdays for nearly two years, but has been unable to give any other time than this. To him is largely do the prosperity of the church, which has no debt, though it will have a small one, as it must buy a lot and make some alterations in its building.

THE HOME

NO RETURNING.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed, it flies to wound or slay;
The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill;
And the lost opportunity
That cometh back no more to thee—
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

A TRANSPLANTED GARDEN.

We all shook our heads when we heard Uncle Malcolm and Aunt Melissa had sold their farm and moved into the city to be near their married daughter.

"Aunt Melissa," we said, "will never chink in with city ways, and will pine to death for her garden." The fame of Aunt Melissa's garden had gone abroad in the land and her generosity with flowers was a proverb.

It was several years before I could visit them. Last summer I went. Alighting from the electric cars at the street designated, I knew the place at once. Their house was a pretty modern one, set in ample grounds, but they had painted it white with green blinds, and around the "yard" was a picket fence also white, with an old-fashioned gate. Inside was a mass of greenery and riot of color, that could only mean Aunt Melissa's garden.

No copyist was Aunt Melissa of the city lawns on either side, smoothly shaven plots of green, with here and there stiff flower beds of geometrical designs; with her the country had moved into the city. Down the walk she came hurrying to meet me, the same in looks, dress and cordial greeting. The next forenoon we spent in the garden.

"Bless your heart," said Aunt Melissa, "you didn't thiuk I'd give up my garden?"

"I just brought it along. I transplanted everything I'd ever heard could be taken up and lots of things I'd heard couldn't.

"It beat all how well the poor things took it. Syringa acted a little drooping at first along, but I soon brought her out of it" (as though speaking of a human invalid.)

"Then I bought some new-old bulbs, and with the flower seeds I always save I've made the place quite home-like, haven't I?"

Had she, indeed! Here were all the dear, homely annuals I knew so well—borders of lobelia, ageratum and sweet alyssum, a "cosy corner" of hollyhocks, a glowing hedge of sweet peas, with flowering shrubs and clambering vines on every hand. It did me good to walk again between the beds and beds of phlox, verbenas, pinks and mignonette. Indeed, to tell half the flowers in Aunt Melissa's garden would be to write a floral catalogue.

"You've no idea," she went on, "what a letter of introduction a garden is. Why, I've got acquainted with more folks through my flowers than I would with a whole pack of visiting cards.

"Mrytle and Malcolm, my little grandchildren, came in nearly every morning after flowers for their teachers. Myrtle had to bring her teacher to see grandma's garden—the lovliest person, one of those kindergartners, you know, and then nothing would do but I must visit the kindergarten."

"Well," said Aunt Melissa, "it was worth moving into the city just to see! A child-garden they call it, and it beats mine all to pieces. Just below here is Miss Van Alen's private school, very high-faluten—the young girls would go by in their coaches, and one pretty brown-haired thing went in her own automobile. Sometimes, on pleasant days, a group of them would walk for fun, and they would loiter past my garden and look and look, till one day I asked them politely to walk in, and prettier mannered, sweeter girls you never saw. Somehow it came around that they belong to a Sunshine Society, they called it. The members carry flowers to the sick and shut-ins, and send them to the flower missions. Mostly green-house flowers, they said, but mine they thought ever so much nicer—it made the other kind seem almost like artificial flowers, one of them said. So we made a plan to take big bunches of old-fashioned flowers down to the tenement district every week, and the girls were just delighted. Some of them drive up and take me down every Wednesday afternoon."

"Never," solemnly asserted Aunt Melissa, "did I know what flowers were for until I saw those forlorn little waifs look at them and stretch out their puny little hands to clutch them. I could cry when I think how years and years my garden in the country was sheer waste! I always had a hazy idea that rich folks in the city were mostly cold and haughty, and those I've met are as kind and sociable when you come to know them, and often just crazy to do good with their money, once you show them how and where.'

"I must tell you," went on Aunt Melissa, picking as she talked, a great bunch of flaming poppies for me, "about lovely Miss M.'s bridal bouquet. She was a dear young lady in the Bible-class with me at Sunday-school. She was

what people called the spoiled darling of a wealthy home, only she wasn't spoiled at all. We got to be great friends, and when she was married she would have nothing but creamy, fragrant syringa blossoms for her 'shower' bouquet. She told me her grandmother and mother both carried them, and she had a sentiment about it; so I just robbed my bush for her, and all the society papers spoke of the original and charming fancy. I was one of the guests and a sweeter bride never was in the olden times. Just as long as they last our minister has a vase of moss-roses on the stand beside the pulpit. They were his mother's favorite flower and he says he can preach better for looking at them. But of all the people who fell in love with my garden, the most curious case was Mr. B., a bank president and millionaire. Not far from here, over on the avenue, he has a home that is a palace. Every once in awhile, summer evenings, I would see him walk by, back and forth on the sidewalk along the east side of my garden. I knew him by sight and could never guess why he did it. One evening Malcolm and I stood by the gate watching the sunset, just as we used to do in the country when the chores were all done, when up stepped the great financier, introducing himself and asking if he might view on the inside the row of four-o'clocks that had attracted him through the fence. 'Not since I was a country boy,' said he, 'have I caught a glimpse and whiff of those flowers. A row of them used to grow outside of our kitchen window, and I would give more for a few like yours than all the exotics in my conservatories. They bring back all that belongs to my boyhood!' Poor man! I gave him a bunch and saved some seed for him, and would you believe it, he has a row of them, a row of four-o'clocks, under his library window!"

"I'm glad," concluded Aunt Melissa, "that I moved my garden down; so many people seemed to be waiting for it."

Just here Uncle Malcolm appeared from his special domain the vegetable patch.

"It seems," he said, "to fit in pretty well in the middle of this city block, and Melissa she seems to fit, too; doesn't she?"—Christian World and Evangelist.

A POCKETFUL OF SUNSHINE.

"A pocketful of sunshine
Is better than gold;
It drowns the daily sorrows
Of the young and old;
It fills the world with pleasure
In field, and lane, and street,
And brightens every prospect
Of the mortals that we meet.

"A pocketful of sunshine
Can make the world akin
And lift a load of sorrow
From the burdened backs of sin;
Diffusing light and knowledge
Through thorny paths of life,
It gilds with silver lining
The storm clouds of strife."

"The public official is appointed for the people's good and is sworn to work for it; if he prostitutes his office, legislative or executive, to enrich himself or his friends, he has 'sold his country for gold,' and he is a traitor."—John Ireland.

Young People

THE ROBIN'S TEMPERANCE SONG.

I asked a sweet robin, one morning in May,
Who sung in the apple-tree over the way,
What 'twas she was singing so sweetly about,
For I'd tried a long time, but could not find out:
"Why, I'm sure," she replied, "you cannot guess wrong;
Don't you know I am singing a temperance song?"

"Teetotal—oh, that's the first word of my lay;
And then, don't you see how I twitter away?
'Tis because I've just dipped my beak in the spring,
And brushed the fair face of the lake with my wing,
Cold water, cold water; yes, that is my song,
And I love to keep singing it all the day long.

"And now, my sweet child, won't you give me a crumb?
For the dear little nestlings are waiting at home;
And one thing besides; since my story you've heard,
I hope you'll remember the lay of the bird;
And never forget, while you list to my song,
All the birds to the cold-water army belong."

THE LOCKET THAT WAS BAKED.

By L. M. Montgomery.

Grandma Taylor had come for a visit, and this meant stories—real, delightful, "truly" stories of the long-ago time, "when grandma was a little girl." In the twilight, just before the lamp was lighted, grandma would drop her knitting in her lap, lean back in her armchair, while all the children gathered around her and the fire-light made beautiful flickering shadows and radiances all over the room.

"Did I ever tell you the story of the locket that was baked?" asked grandma one evening.

No, she had never told them that story, and it did sound very interesting. Who had ever heard of baking a locket?

"Well," said grandma, "It happened when I was a little girl just ten years old. I'm a very short person, as you know, and I've always maintained that it is because I was frightened out of at least two years' growth that day.

"We were living then in a new setllement called Brinsley —father and mother and I. We had a tiny little house on a new farm. It was a tiny house and it was fortunate there were only three of us. There was just a kitchen, with two little bedrooms opening off it and a loft overhead for the hired boy. But we were very happy in that little house. My only trouble was that I had no playmates; for our nearest neighbor was a mile from us, and all around were uncleared woods or stump lands. But sometimes I was allowed to go to the village, three miles away, and spend the day with Uncle Robert's family. These occasions were treats.

One summer Aunt Hannah came to visit at Uncle Robert's. We had never seen her before. She lived in a distant city, was very rich, and had the most beautiful dresses and jewelry. When she came to see us, I thought that gown, her dainty white hands, and her kind, winning manners.

"When Aunt Hannah had been at Uncle Robert's about a fortnight, they all drove out to our place one lovely summer morning, bound on a picnic excursion to the shore, some miles away.

" 'We have come for you Josie,' said Aunt Hannah. 'Just lock up your house and come. The Marsdens are to meet us at the store, and you know we haven't seen Bess Marsden for years. You and she used to be such friends, and she is longing to see you."

"I was delighted. Any kind of a picnic would have been a treat, but a picnic to the shore was a double treat. Mother, however, sighed and shook her head. 'I'm very sorry, but I can't possibly go,' she said. 'I am baking bread today, and I can't leave it. Josie can go, of course.'

"I had never seen mother look so disappointed. I knew how much she longed to see her old friend, and mother never had any holidays. 'Mother, you must go,' I said. I will stay home and attend to the bread. You know I can do it as well as you. And I'm not a bit afraid to stay alone.'

"Mother protested at first, but in the end she yielded to our coaxings and went. Just before they left, Aunt Hannah unfastened a beautiful gold locket and chain which she always wore around her neck, and which I had greatly admired, and hung it around mine. 'You may wear it today as a reward of unselfishness,' she said with a kiss.

"I was as proud as a queen. It seemed too good to be true that I might wear that lovely locket all day. I had never had a bit of jewelry in my life, not even a pin. How I wished some of the schoolgirls could see me with the locket on! I'm afraid I made a shocking number of trips to my room that forenoon to look at myself in my small, cracked mirror.

"I was all alone, for father and the hired man had gone away for the day; but I was not at all frightened, for I had often stayed alone. I did all the chores up, and then, the bread being risen sufficiently, I went to work to mold it into loaves for baking. I was kneading a loaf into shape, singing away merrily, when a shadow darkened the doorway, and looking up I saw the most villianous-looking tramp I had ever seen—or have ever seen since, for that matter. Tramps were rare visitors at our place, for there was little to tempt them on the Brinsley Road.

"He slouched in with a muttered 'Good morning,' and sat down on a chair. I was dreadfully frightened; but I turned my back on him and went on kneading my loaf with cold, trembling hands. The thing I was most worried about was Aunt Hannah's locket. Had the tramp seen it when I turned around? If he had not, I might save it if I could hide it. But how could I hide it? To get anywhere I would have to turn around and pass him.

"All at once a thought occurred to me. Could I hide it in the bread? I put my hand up, gave the locket a stealthy but quick pull that broke the slender fastening of the chain, and the next moment I had it kneaded into the loaf. My heart beat until it hurt me, and I was evry much afraid that the tramp might have seen what I had done. But I shaped the loaf carefully, laid it in the pan, and put it in the oven. When I had done this, I found myself trembling so violently that I could hardly stand.

"All this happened in a very brief time. The tramp had evidently not seen the locket, and now he gruffly demanded something to eat. I was still much frightened, but not so anxious; for there was nothing else in the house worth stealing. I got him up as good a meal as I could, and he ate it greedily, as if he were very hungry. As for me, between my fear of him and my fear lest the baking should spoil Aunt Hannah's locket, I was a miserable, white-faced child indeed and well punished for the possible vanity of all those trips to the looking-glass.

"When he had finished eating, the tramp, without paying any further attention to me, began to slouch about the kitchen, peering into everything and opening boxes and cupboard doors. I dared not say a word, but sat and watched him like one fascinated. Then he went into my room and hunted all through it. Finally he ransacked father's and mother's room, turning mother's neat bureau drawers and trunk inside out and scattering their contents about.

"All that he found was a limp purse with a dollar in it. He took that, with a muttered oath over the smallness of the amount, and then he finally shufled out and away.

"You can't imagine my relief when I found that he had really gone. I broke down and cried hysterically. I was still crying when Mrs. Murray, our nearest neighbor, happened in on an errand. "Goodness, child! what's the matter, and what is burning?' she exclaimed.

"I had forgotten all about the bread. I rushed to the oven in dismay, and there was a blackened, ruined loaf! O, do you suppose Aunt Hannah's locket is spoiled?" I cried miserably.

"What are you talking about? Are you gone crazy, Josie?" said the mystified Mrs. Murray.

"I sobbed out my story. Mrs. Murray soothed and comforted me, promising to stay until mother came home. Then she took a knife and sawed open that awful loaf. In the center we found the locket unharmed and safe.

" 'Well, it was real cute of you to think of such a place to hide it, Josie,' said Mrs. Murray. 'I never would have.'

"When mother and Aunt Hannah and Uncle Robert's folks came home and heard the story, they were not a little shocked. Mother declared she would never leave me alone again."

ORIGIN OF THE ANTI-SALOON LEAGUE.

Howard Russell, the orignator and promotor of the Anti-Saloon League, writing in the American Issue for May, says: "The action taken was that the Oberlin churches should unite in a union Sunday service on June 4, 1893, to initiate a State-wide movement of the Church and moral people of the State of Ohio for the repression and suppression of the saloon. In detail, the work was to be done by permanent agitation to build necessary public sentiment and by securing, through public officials, progressive legislation and the enforcement of law, under consecrated and expert leaders, devoting their whole time to the task, supported by generous contribution. By the vote then taken, Howard H. Russell, who had proposed the scheme to the Oberlin Alliance, was employed to present the plan to the public and to organize the State. Conceived in the heart of God, brought to life through the spirit-moved action of a few of His children who laid a better foundation than they knew, at a largely attended gathering of Christian people of all sects and creeds, at the old First Church in Oberlin, on Sunday, June 4, 1893, the Anti-Saloon League was born."

"Wise laws are invaluable, but, after all, they are not as necessary as wise and honest administration of the laws."—Theodore Roosevelt.

THE MORNING PRAYER.

Why not have it at the breakfast table? It would not take two minutes and it will make the day so different—different to ourselves in our feelings in general, different to the world in the quality of our touch upon it. Suppose we enter the mystery of the day's living with some such prayer as this:

"O God, the Father of us all, we thank Thee for Thy care during the night. We praise Thee for another day of opportunity to live. Help us this day to follow Christ in the whole temper of our lives, to see clearly what we ought to do and be, to be true and brave in our words, in our actions, in our motives. Enable us to have the victory over all selfishness and to treat our fellow-men without fear or favor, in justice, mercy and brotherly love. Line up this whole personal life of ours into unity with the interests of Thine everlasting kingdom. We want so to live today as to help forward and not delay its coming into humanity's life. Grant us Thy power. For Christ's sake. Amen."

Then let all present join in repeating the Lord's prayer.

If one feels himself without the gifts of expression in prayer let him avail himself of the gifts of others. The Christian ages have been rich in such spiritual deposits. Some of the choicest of these gems have been mined and mounted for us.

It would be a fine thing and most useful to have prepared for such use a two-leaf folder, printed on both sides, the first leaf being prayers, and the second a list as extensive as possible of the choicest readings of Scripture. Suppose the pages were about four by five or six inches, the paper fairly tough, and the whole in inexpensive form so that each person at table could have a copy in hand and join in the prayers, thus making it a personal prayer for each one.

Then, while the rest of the family are eating, the mother or some other may read ten or fifteen verses from the table of selections, from gospel or epistle, from psalm or prophet. No time is lost for the breadwinners who must hasten to the train. The pace of the day is set. Each will be reminded of the things that are most worth while, and will stand a chance of living for them. The world will move on to that "redemption" which it now so sorely needs.

We are hearing on all sides a great bemoaning of the unspirituality of our present day life; and it certainly does need a spiritual tonic of some kind. Is not this prescription adapted to meet that need at least in part? We have forgotten in this generation that daily life—with all its bustle, with all its "success"—means nothing real until it is brought into hourly relation with the spiritual order of things. It has no permanent value except as it puts into reality righteousness and love. Spiritual "coma" has become epidemic. One does not have to be a pessimist to admit that. Would not a few moments of such prayer at each day's beginning tend to "bring us to?" The disease is acute. The prescription is worth trying. Why not?—Dr. Frank Houghton, Allen, in New York Observer.

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